

THE YOGA OF THE PLANETS

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HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. There is no need to know anything about Vedic Astrology to enjoy and benefit. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

There are 108 mantras for each planet used in Vedic Astrology. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namah' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses¹. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice

mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in the next chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

If chanting one or a set of mantras, I suggest you start with

om gam gaṇapataye namaḥ

to invoke the pure state of mind and end with

om sāntiḥ sāntiḥ sāntiḥ

meaning 'Om peace, peace, peace'.

For convenience, I am publishing the mantras of the nine planets of Vedic Astrology in nine separate eBooks. Put together, the length was too great but I am combining them all in the printed version. To find the eBook for another planet, visit YogaOfThePlanets.com. There you can also find information on the audio of the recitation of the mantras. I have on occasion given these to clients to listen to when that planet was afflicted in their chart with very positive results.

FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason why there are 108 mantras for the planets as well as such lists for the deities is because the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a new born child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on our chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on advanced applications is to be found in the printed version of the book. Here we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the caveat mentioned in the previous section.

Method One, the Random Number

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another. For example, if you are a Yoga teacher whose student wants a mantra or someone sharing with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust

to the desired range by subtracting 108. In this example, $139 - 108 = 31$. Of course, you can come up with many alternate ways of getting a number.

My astrological software Shri Jyoti Star gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on YogaOfThePlanets.com).

Method Two, Using the Astrological Chart

The following is how to find the number for your natal Moon (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see YogaOfThePlanets.com) but it is easy to do it by hand if one has the planet position. Examples are given below.

In the table following, look up the planet position and find the number. Note, the table is at the end of this section and it is quite narrow to facilitate reading on narrow screens. If you still cannot see the whole width of the table, rotate your device to Landscape or pinch in until you can see the whole table.

For example, suppose the planet is at Virgo 5 degrees. 5° is between $3^\circ 20'$ and $6^\circ 40'$ so look in the second column of numbers under $6^\circ 40'$ in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Moon, the mantra for 47 is 'om muktidāya namah'.

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view.

There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra we get from this count may help our health but if we feel sick we should always consult a medical professional.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Venus Moon cycle and subcycle. That means you are in the major cycle of Venus and the minor cycle of the Moon (called a Bhukti). In this example, one can count from Venus to the Moon and use the mantra from the Moon list.

For example, let us find the mantra for the Moon from the perspective of the Sun. Let us suppose the Sun is at $8^{\circ}10'$ Leo and the Moon is at $4^{\circ}30'$ Sagittarius. First find the number for the Sun from the table as we did above, which is 39, and then the number for the Moon from the table which is 74, as $4^{\circ}30'$ is greater than $3^{\circ}20'$ and less than $6^{\circ}40'$. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Moon. We add 1 because if both planets have the same number, the answer has to be 1, there is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important.

(The table is on the next page)

Degrees up to

Sign	3°	6°	10°	13°	16°	20°	23°	26°	30°
	20'	40'		20'	40'		20'	40'	
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108

THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal marker such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac, Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second. Aries is the twelfth, etc. One only has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

THE JOURNEY

On March 3rd, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shri Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shri Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success.

There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the *Shrī Vidyā* and the *Shrī Chakra*. The great sage and teacher *Adi Shankarāchārya* installed a *Shrī Chakra* under the deity in the *Mookāmbikā* temple. After some time in Kollur, I came to know that he also installed a *Shrī Chakra* at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the *Grahas* (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend *UmaShankar Jois* who is one of the distinguished priests at the temple. He studied *Jyotisha* with a great Guru though he passed away before my friend's studies were complete. *UmaShankar* is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing *Jyotisha* together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for *Shivarātri* in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the *Arti* (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on *Shivarātri*. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just

a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction

but perhaps I or the time was not ripe before now. This year (2015) marks the 20th year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikona, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

NOTES ON PRONOUNCEMENT FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'h̥' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 's' with an acute accent is like 'sh'. For example, 'śukraḥ' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is learnsanskrit.org.

The Devanagari (Sanskrit) support on a PC is excellent but may not be so perfect on mobile devices. Older Kindle devices and other eReaders may not show it at all. One can always check against the transliteration, which should be correct.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gam̄ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्चा
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्ति करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī

bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ

śānti karā bhavantu ||

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.

MARS, MANGALA

ॐ महीसुताय नमः

om mahīsutāya namah̄

1. Salutations to the son of the earth.

This first name brings forth the intimate connection of Mars with *Mahī*, the earth and the earth element. Mars, the indicator of the Shakti or vital force, is said to be born (*Suta*) of the earth. This clearly points to the base Chakra, which is the place of the earth element in the body. From here the *Kuṇḍalinī* energy rises when she awakens. Mars is exalted in the cardinal earth sign, Capricorn.

ॐ महाभागाय नमः

om mahābhāgāya namah̄

2. The most fortunate one.

Mahā is a prefix meaning great. Mars has many names starting with *Mahā*. One whose Shakti has awakened is possessed of Bhaga or majesty. Derived from *Bhaga*, *Bhāga* indicates inheritance, in the sense of the one who has received great fortune. Mars indicates those with much vitality, such as kings and warriors, who often possess great wealth and power. In ancient times, these people were often addressed as *Mahābhāga*.

ॐ मङ्गलाय नमः

om maṅgalāya namah̄

3. The auspicious (*Maṅgala*) one.

Mars is the ruler of the fire element, Agni. The balanced fire quality in a person, which Ayurveda calls Pitta, is compassionate and auspicious. Agni can accomplish whatever needs to be done.

The *Bhagavad Gītā* (2.63) explains how anger disturbs the clarity of the intellect and this leads to disturbance of the vital force, the *Prāṇa*. A breakdown in the *Prāṇa* ruins health and, if complete, is fatal. Later, it says, ‘know anger and desire to be the enemies here on Earth’ (3.37). If we are prone to anger, it can help to take up some practice along with proper diet and environment that will help us keep our cool. Swimming and walking by water are two

examples of how engaging with the environment can help. Avoiding sour and spicy foods can help calm Pitta though fresh plain yoghurt is good for balancing Mars, which rules bitterness. This and other mantras in this chapter may also help.

ॐ मङ्गलप्रदाय नमः

om marīgalapradāya namah

4. The giver (*Prada*) of auspiciousness.

Not only is he auspicious but he is the bestower of auspiciousness on those he favours. This is the way of royalty. *Maṅgala* is also happiness, welfare and bliss. All these things are associated with feeling strong. A strong Mars in the Vedic chart makes a person full of energy and the urge to be active. If the energy rises through the Chakras, well-being turns into bliss.

Maṅgala also has the meaning of faithfulness. Married Indian women wear a necklace called a *Maṅgala Sūtra* or thread. Faithfulness is the *sine qua non* for real vitality and bliss in life. To achieve any high goal we have to find the right path and the right guide. Through faithfulness to these, we will surely succeed. On the other hand, the negative side of Mars can show disrespect to the teacher, which is indicated by Jupiter. Where Mars is exalted in Capricorn, Jupiter is debilitated. However, when Mars and Jupiter work together, great wealth and higher things are achieved. This is like the leader who follows the advice of the trusted counsellor. It is wise to always encourage the auspicious and faithful side of Mars as hailed in this and Mars 3.

ॐ महावीराय नमः

om mahāvīrāya namah

5. Possessed of great (*Mahā*) vitality, power (*Vīra*).

Virility comes from the same root as *Vīra*. Top athletes and all heroes are powered by Mars. Mars has to be influential in the charts of leaders as well. Aries, the primary sign of Mars, is said to be the royal sign as it represents the head. The other royal sign is Leo. Thus Mars and the Sun define the executive. If they are strong in the Vedic chart, one tends to gravitate towards positions of power.

ॐ महाशूराय नमः

om mahāśūrāya namah

6. The great (*Mahā*) hero (*Shūra*). One who is most brave and valiant.

Mars represents the warrior and also the sages. Mars can be portrayed as strength in a male or female archetype. Mars holds the Shakti, which is the vital force in everyone. Awakening requires Shakti. Both male and female saints have a strong or prominent Mars in their charts.

The Tantra teaches that spiritual progress comes from allowing the vital energy to get finer and finer. This stops when one seeks pleasure from it. Mars thus gets associated with celibacy but this has to do with any kind of energy projection. For example, speaking out loud compared with experiencing finer and finer stages of thinking in meditation. Many are attracted to the teachings of the Tantra but one has to be a hero as there appears to be a great sacrifice involved. This is the path of the inner warrior. It takes a hero within to surrender unconditionally.

The path of the outer warrior is well known. Great heroes show passion in their competitions. Those who risk their lives to protect us are rightly honoured.

ॐ महाबलपराक्रमाय नमः

om mahābalaparākramāya namah

7. One possessed of a great (*Mahā*) power (*Bala*) of courage (*Parākrama*). One attacking or endeavouring with great strength.

The warrior on the outside and the resolute in truth on the inside both exemplify the grace of Mars. In the Vedic chart, Mars signifies the third house and this makes it the place of Parākrama, which means courage and enterprise. What you choose to initiate, the energy you put into it and the fortitude with which you follow it through is all seen in this house. Without Mars, how can anything be accomplished materially or spiritually?

If Mars predominates in the chart, one is naturally competitive. Being an athlete, police officer, soldier, politician or a lawyer is a proper application of this. However, in some cases there may be a tendency to go from one fight to another especially if Mars is in the 'karma' or action house, the tenth. For some professions like boxers and lawyers, this is a part of the life they have chosen. For others, it may be an unwanted experience. It may seem to be happening by itself but one should consider if a subconscious tendency is also involved and try to remedy this. After all, Mars also has the power to decide not to fight. Then Mars awakens as the Shakti of the spiritual path.

The true path of Mars is the path of non-violence. Passive aggression is perhaps better

than active aggression but it is not true non-violence. Let us consider a scenario where the peace of society is being disturbed. The leader sends the police and the army to quell the chaos. This works as long as the bulk of the people approve. That means that society is fundamentally at peace so force can be used to control a disturbance and it is entirely proper to do so. However, if the people are not accepting of the use of force by the leader, he should accept the will of the people even if it involves his resignation rather than trying to stay in power through force. This requires true courage.

According to the Vedic literature, peaceful people create a peaceful environment. This is the core reason why societies all over the globe have sponsored communities of religious to spend their days in meditation. If they do their duty properly, both they and their community benefit because violent tendencies in the people are kept calm by the subtle influence. The true path of Mars is to develop this kind of inner calm that can genuinely protect the community. The full depth of inner peace is not a passive state but the seat of exceptional power as the next name indicates.

ॐ महारौद्राय नमः

om mahāraudrāya namah

8. The very (*Mahā*) terrible or fierce (*Raudra*).

The awakened inner Shakti is a great power that is not easily faced. Hence, the attempts to awaken it through Yogic practices are discouraged by the Gurus unless the practitioner is qualified by their depth of surrender and purity of heart. The awakening of the Kūndalinī can be more of a curse than a blessing if brought about by force. The great sage, Ramana Mahārishi likened it to an elephant let loose inside the body.

Since Mars is our courage, when strong he is most difficult to face. People who have both a strong Mars and a strong Sun tend to get whatever they want because everyone defers to them. It is not worth the cost of opposing their wish. When crossed, they become very fierce. I had a Guru whose Mars was exceptional. Everyone shook before him but he did not try to control my friend, despite his youth, which I believe was due to my friend's exceptionally strong Sun and Mars. I watched the Guru using roundabout ways of managing my friend so that he would not feel he was being managed.

People with strong Sun and Mars naturally end up as the boss. The Sun is the natural leader but every king needs his general to fight his wars, which is the role of Mars. Mars is the commander-in-chief and functions as such. President Obama's key planet is Mars in Leo, the sign of the Sun. That is why he proved very competent and firm in matters of national security.

ॐ महाभद्राय नमः

om mahābhadrāya namaḥ

9. The very (*Mahā*) auspicious and blessed one.

If the Shakti is awakened when the aspirant is ready then the result is pure blessedness (*Bhadra*). This is the other side of the coin from the 'terrible' one.

ॐ माननीयाय नमः

om mānanīyāya namaḥ

10. The one fit to be honoured and respected (*Mānanīya*).

Those with a strong Mars are worthy of respect. Natural leaders typically expect to be treated with respect and deference. The wise and the strong have no problem in giving this respect. It costs nothing and it cultures an attitude of respect to all things, something that benefits us all.

The influence of Mars in our chart can make respect an issue. People may feel that they are not getting the respect they deserve at work or at home. It helps to realize that this is more of an internal issue, rather than the fault of certain specific people. If one can relax about it inside then that is the end of the issue. People will behave however they choose and that is not something we can control so it is best not to trouble ourselves over it.

We may have to live or work with someone who flares up if they do not get what they want. We may feel put down. It is best to try to find the positives of the situation. The ego and the will cause endless complications in life. Difficult situations may help us get greater clarity about our own issues and attitudes. Usually, people who are difficult or angry are struggling with a deep wound from their past. Recognizing this can help one have a different attitude and this may cause a change in the situation.

ॐ दयाकराय नमः

om dayākarāya namaḥ

11. The compassionate.

Dayā is compassion and *Kara* the one who promotes or causes it. Mars is a fiery planet and thus is associated with Pitta Dosha. This is a term from Ayurveda for the fiery body type. Pitta types are easily angered but are also naturally compassionate. They are especially kind

to those who honour them.

3 Highlighters -----

ॐ मानदाय नमः

om mānadāya namah

12. Causing (*Da*) pride (*Māna*). Giving respect.

Warriors are ready to fight out of pride. There is pride for one's country as well as one's own strength, skill and dignity. They give respect to those who they see are more powerful or worthy of that honour. This keeps the discipline of an army or state. Capricorn as the tenth sign naturally has *Māna* or pride. It is like the tenth house, which is where we seek status.

Mars has a natural association with its exaltation sign Capricorn and it gets *Dig Bala* or directional strength in the tenth house.

ॐ अपर्वणाय नमः

om aparvaṇāya namah

13. Impenetrable.

The name suggests that there is no waxing or waning to honour and no special days on which to worship him. That Shakti is to be known continuously. For this, we benefit from following a daily practice.

Aparvana also means 'without a knot or joint'. This is why it is very hard to overcome someone with a strong Mars. He makes one enjoy competition. One competes to show that one's armour has no weak point. For example, the tennis player practises so he can return all types of well hit balls.

ॐ कूराय नमः

om krūrāya namah

14. Cruel (*Krūra*).

A warrior has to be able to do cruel things. Mars indicates violence that inevitably appears cruel. The awakening Shakti can move with such energy that it appears unconcerned with the apparent fragility of the body. Once Shakti is united with its lord Shiva, then peace and compassion predominate.

Mars indicates surgeons while Mercury indicates a doctor who gives medicine. Mercury will hesitate to take up the knife. Mercury makes one prefer to be vegetarian while Mars

has no problem with taking the life of an animal. Each planet has its viewpoint and the soul has to listen to the advice from all of them but in each individual, some voices are louder than others. This can also change over time, hence our differences.

ॐ तापत्रयविवर्जिताय नमः

om tāpatrayavivarjītāya namah

15. He who destroys (*Vivarjita*) the three kinds of misery (*Tāpa Traya*).

The three kinds of miseries are those arising from the self, the world and the gods. The Vedic terms are *Adhyātmika*, *Adhibhautika* and *Adhidaivika*. These mean the trouble we bring on ourselves, that which others visit on us and that which seems to be from fate or unseen forces. The inner power, the awakened *Shakti*, banishes all kinds of misery. The king or ruler is more limited in their ability to help, even when there is genuine willingness. However, it is still their duty to do what they can. A ruler has to have police for internal troubles, the army for external threats and a department for helping with natural disasters. It is his *Shakti* that has to energize all these parts of the government. In times of crisis, it is the warriors of the nation that are called upon to deal with all these areas. That is why we honour them so much.

ॐ सुप्रतीपाय नमः

om supratīpāya namah

16. Moving in a contrary manner.

Su is good or auspicious and *Pratipa* means retrograde so the name reads as 'favourable when retrograde'. It is interesting that some believe that Mars is better when retrograde, more so than Saturn. This name only appears for Mars. Mars may appear destructive when it goes retrograde but it also serves a useful purpose. When retrograde, the energy is moving more internally and is therefore withdrawn on the outside. This means that Mars makes us look inwards or towards the past. If Mars has a connection with spirituality in our chart, this can contribute to awakening.

This name has multiple meanings. 'Su' can mean 'moving'. Mangal has an erratic path as observed from the Earth as it is the next planet out from the Earth. Another translation is 'easily contrary'. In other words, it takes little to cause Mars to start acting as an opponent. One can also take 'Su' as 'very' so the meaning would be 'very crooked'. This suggests that Mars can promote a wide range of behaviour from the most noble to the most vicious.

³ *Highlighters*

I am indebted to the scholars of *Samskrita Bharati*, Nagpur, for another translation 'easy of access for everyone'. This is like the name *Aparvan* (not having a parvan or special

day) suggesting that special qualifications of time and place are not needed in order to perform his worship. A ruler is naturally a warrior, as kings have to fight to protect their people and their status. A good ruler is easily approached. This makes the people contented and gives a feeling of justice and security.

Another definition is ‘the best protector’. Mars signifies the male protector for women and, as the police and military, represents those charged with protecting society as a whole.

ॐ सुताम्राक्षाय नमः

om sutāmrākṣāya namah

17. Having beautiful (*Su*) copper coloured (*Tāmra*) eyes (*Akṣa*).

Mars represents the metal copper. Some people have irises of this colour. This name also means one with deep red or ruby coloured eyes. Mars on the Ascendant can make for a little reddishness in the eyes and complexion. Writers often refer to the reddening of the eyes when someone becomes angry.

ॐ सुब्रह्मण्याय नमः

om subrahmanyāya namah

18. The son of Lord Shiva, *Subrahmanyam*.

He is also called Skanda or Murugan. It is said of Lord Skanda, that he had greater wisdom than his father and taught to Him the meaning of Om which is said to contain all the Vedas. Skanda was born from the semen shed on the earth by Lord Shiva and no one could bear its extreme Agni or heat. The child born of it was given to the wives of the great Rishis, residing in the Pleiades, for fostering. This is the lunar mansion or Nakshatra of Krittikā, which bridges Aries and Taurus. Krittikā is the place of Agni. It has the deepest quality of Motherhood and is especially associated with foster parenting.

Krittikā is where the Moon becomes exalted and so is associated with the perfection of the mind. The Jyotisha classics advise one not to undertake travels or other significant things such as marriage while the Moon is in Krittikā or the previous Nakshatra Bharanī. This facilitates mental and heart space for the delicate process of purification that permits this constellation to reveal its full glory. Anyone born with a planet in Krittikā has a special connection with deep knowledge through that planet. They may also find some affinity for Ramana Mahārishi and the wonderful mountain of Arunāchala near Tiruvannamalai in Tamil Nadu, India.

After his enlightenment, Ramana Mahārishi lived his whole life on the mountain and considered it his Guru. He is said to be an incarnation of Skanda and the mountain is said to be Shiva in his fire form. There is a great temple at the foot of the mountain that contains the Agni linga or symbol of Shiva. The Linga is a stone inside thick stone walls well away from the heat of the Sun. When I visited there, I noticed that the sanctus sanctorum was remarkably hot while it is usually cool inside these shrines.

Each planet has two deities associated with it in the system of Vedic Astrology. One causes a rising up and one causes a cooling down. The choice of name of a deity is very important. The name Subrahmanya is cooling and very sweet and can assist in remedying the difficulties caused by an afflicted Mars. That is the value of this mantra.

ॐ सुखप्रदाय नमः

om sukhapradāya namah

19. The giver of happiness (Sukha).

As the auspicious one or Maṅgala, Mars can give happiness. Its job is to protect and the people can enjoy their lives if they are well protected. If well disciplined, the Mars people who are those charged with protecting society, are an essential element in society's well-being. This includes the army, police and fire fighters.

ॐ वक्रस्तम्भादिगमनाय नमः

om vakrastambhādigamanāya namah

20. His movements (Gamana) include being retrograde (Vakra) and standing still (Stambha).

Good generals know when to advance, when to be stationary and when to retreat. The inner Shakti, also known as the Kuṇḍalinī energy, has these movements.

ॐ वरेण्याय नमः

om vareṇyāya namah

21. The pre-eminent, most esteemed or desired.

Vareṇya also means saffron, a colour related to that of Mars. Mars is the planet of celibacy and celibates often wear saffron coloured robes. In India, renunciates do this to show that they have performed their funeral rites and have taken the sacred fire inside of themselves. The saffron colour symbolizes the colour of fire. That is why the renunciates are

esteemed and called 'Maharāj' (king), which is a term also used for great warriors.

ॐ वरदाय नमः

om varadāya namah

22. Giving boons (*Vara*).

Mars can make anyone inclined to give. Great kings are famous for their generosity to those who ask and the Kūṇḍalinī Shakti is the greatest boon-giver. Those in whom She is awake, can give whatever they choose though every gift has its own cost. For example, a saint may take someone else's disease but then she has to bear that in her own body. She can also give part of her longevity to another so their length of life is extended but her life is shortened. This is how it is explained. Saints can generally bear much more than ordinary people and they are least concerned with their own personal comfort or convenience.

ॐ सुखिने नमः

om sukhine namah

23. Joyful (*Sukhin*).

The awakening of the Shakti opens the floodgates of bliss. Even a little Mars energy can be a source of joy; one feels alive.

ॐ वीरभद्राय नमः

om vīrabhadrāya namah

24. One of great power and grace. One of excellent (*Bhadra*) heroism. A great hero.

Heroism (*Vīra*) is not the property of a few mythical people. All of us can express it when the need arises. Whatever a person does, the common thread is courage and unselfishness. It is associated with spirituality as it requires one to give up self-centredness.

ॐ विरूपाक्षाय नमः

om virūpākṣāya namah

25. The strange eyed.

Virūpākṣa is a name also given to Lord Shiva. It could mean one with some deformation to the eyes but here it suggests one with something unusual about the power of seeing.

Shiva is famous for his ever open third eye. This is opened in a person by the upward movement of the Shakti, which Mars represents.

ॐ विदूरस्थाय नमः

om vidūrasthāya namah

26. Established at a far distance (*Vidūra*). Not easy to attain.

It is said in the Veda that ‘the owner of the house is seen at a distance’ – ‘dūredṛśari grhapatimatharyum’ (*Rig Veda* 7.1.1). This describes the state of unbounded consciousness. When the Shakti fully rises, the consciousness expands and the owner of the house, the Self, is found present even at a very far distance, essentially everywhere.

If this name is read with a short ‘u’ then the meaning would be different but is still very applicable. It means highly intelligent. This version of the name can also mean one who is crafty or an intriguer. Kings and generals need to be crafty at times as we see in the way that the *Mahābhārata* war was won. The *Mahābhārata* is one of the world’s greatest ancient epics and it describes a huge battle which occurred some 5,000 years ago in Northern India. The key role was played by Shri Krishna. Because of the great power of the enemy, Lord Krishna had to advise his side to do several apparently underhanded things. One example was when the great and virtually invincible warrior Drona had to be killed. None could succeed but Krishna knew that Drona was overly fond of his son Ashwatthaman who was also fighting. Krishna was on the side of the Pāndava heroes and they had a great elephant who was also named Ashwatthaman.

At some point the cry went up that Ashwatthaman was dead. It was the elephant, but Drona did not know that. He approached the Pāndava king Yudhishtira to find the truth, because he was famous for being the most honest man on Earth. Krishna persuaded Yudhishtira to tell a half lie. He said ‘Yes Ashwatthaman is dead, the elephant’ but the word elephant was spoken only indistinctly so Drona did not hear. Drona soon abandoned fighting and was quickly murdered by someone who held a great grudge against him. In fact, he had abandoned his body by Yogic power before the blow was struck³ (see also Jupiter 12). Every act has its cost. Up to that time, it is said that Yudhishtira’s chariot had floated a little above the ground due to his extreme merit but this half-truth firmly grounded him. Later, he also had to briefly visit hell for this, but that famous visit only served to enhance his greatness. The wonder of the Vedic stories is that they encompass earth, heaven and hell, and all the worlds, uninterrupted by birth and death.

The syllable *Stha* suggests being firmly established in, or having that as the basis. Power signified by Mars is rooted in wisdom or *Vidura*. Power does not come from pushiness,

rather from knowing and subtlety. The power of the inner Shakti arises when we let go of pushiness and surrender to the deepest knowing. This level of knowing is very subtle. That is Vidura.

Vidura is also the name of one of the characters in the Mahabharata epic. He was the son of the great sage Vyāsa by a girl who accepted him lovingly despite his old and wizened appearance. He had been asked by his mother to sire a son with the Queen as the King, his brother, had died childless. The Queen, finding the sage's appearance frightening sent her maid. As a consequence of the attitude of the maid, their child Vidura grew up exceptionally wise, righteous and strictly impartial. Vidura was the ideal exemplar of this name.

ॐ विभावसवे नमः

om vibhāvasave namah

27. Having the lustre of gold, or shining (*Vibhā*) like a jewel (*Vasu*).

ॐ नक्षत्रचक्रसंचारिणे नमः

om nakṣatracakrasaṁcāriṇe namah

28. Rotating (*Sancārin*) through the circle (*Chakra*) of Nakshatras.

Sancārin can also mean to join. Mars owns the central *Nakshatra* in the sequence of nine that repeats three times to make up the zodiac. It plays a pivotal role in joining the two halves of the sequence of planetary lords. This sequence of nine is the root of the Vedic system of *Dashās* or planetary cycles that make it such an accurate system of astrology. This is discussed further in the chapter on *The Secrets of Vimshottari Dashā* in the printed version of this book.

Each Graha has a name like this. It connects the inner meanings with the outer observed celestial body and points to the idea that each Graha, by its Nakshatra placement at birth, creates the drama of life.

ॐ क्षत्रपाय नमः

om kṣatrapāya namah

29. A leading warrior.

The people of the warrior caste are called *Kshatriyas* and are signified by Mars. They have *Kṣatra*, which means power or dominion. *Kṣatrapa* is a high-ranking warrior such as a

governor or regional ruler.

ॐ क्षात्रवर्जिताय नमः

om kṣātravarjītāya namah

30. He is destroying the *Kṣātra*, warriorhood or power (of others).

His enemies are humbled by being defeated by him.

The rising in us of infinite power, the Kundalinī Shakti, leaves us quiet and peaceful and devoid of willfulness.

ॐ क्षयवृद्धिविनिर्मुक्ताय नमः

om kṣayavṛddhivinirmuktāya namah

31. Free from both decay (*Kṣaya*) and increase (*Vṛddhi*).

Violence is the destruction of others health and wealth for one's own increase. The fully awakened state is completely free (*Vinirmukta*) of this due to its perpetual state of satisfaction.

ॐ क्षमायुक्ताय नमः

om kṣamāyuktāya namah

32. Endowed with patience, restraint and tolerance.

He is yoked (*Yukta*) to the quality of forbearance (*Kṣamā*). It is his duty and nature.

ॐ विचक्षणाय नमः

om vicakṣaṇāya namah

33. Far-sighted (*Vicakṣaṇa*). Wise, learned, skilful, expert, circumspect.

A good general needs all these qualities and they come with refined consciousness. Mars, in the astrological chart, can indicate surgery, engineering, and mathematics all of which involve skill and learning. Mars is one of the fire planets (with Sun and Ketu) that can give expertise in Astrology. Mars is the Graha that rules the Agni or fire element. Fire is needed for success in every field, especially for seeing the future.

ॐ अक्षीणफलदाय नमः

om akṣīṇaphaladāya namah̄

34. Giving (*Da*) endless (*Akṣīṇa*) results (*Phala*).

The awakening of the inner Shakti and its complete unfolding produce an eternal state. It transcends death.

ॐ चतुर्वर्गफलप्रदाय नमः

om caturvargaphalapradāya namah̄

35. The giver (*Prada*) of success (fruits, *Phala*) to the four (*Chatur*) divisions (*Varga*) of life.

The four divisions can refer to the four classes of people. They are the Brāhmins (priests and the learned), the Kshatriyas (ruling class), the Vaishyas (business people) and the Shudras (workers). The job of the warrior is to protect them all. This allows society to evolve peacefully so everyone can enjoy relative satisfaction.

Life has four divisions: Dharma, Artha, Kāma and Moksha. Dharma is what we do to sustain our life and our society. Artha is what we own, our wealth. Kāma is our desires and enjoyments and Moksha is spiritual liberation. These are the four purposes of human life. The spiritual fire or Shakti sustains all of these and gives their fruits.

ॐ वितरागाय नमः

om vītarāgāya namah̄

36. Free (*Vīta*) from greediness.

Mars can often indicate *Rāga* which means passion, greed, anger and envy. In the state of Moksha, there is evenness in all this. It is quiet and gentle. The mantra indicates and invokes this high spiritual state as well as helping us to overcome the defects of *Rāga*.

It is the duty of the police and army to allow society to function in peace. This name makes clear the importance of these forces being free from corruption. This also applies to the lawmakers and executives. If there is greed, then there is crime or defeat and the people suffer.

The real hero takes whatever he or she has and gifts it away to those in need of help. Such an act converts a trivial thing into lasting fame. For a great warrior, reputation is everything. In the Vedic times, kings and warriors took great pride in their generosity to those respectfully asking for help. The great warrior Karna in the *Mahābhārata*, born of the energy of the Sun, had an invincible armour. His enemy came and begged the armour and such was

his pride or his natural generosity that he instantly gave it away, even though this would lead to his eventual death. He has been famous for 5,000 years for this act and will likely remain so as long as mankind retains its archive of stories.

This name can also point to the ability to be free from passion. Mars is the one that can make us maintain celibacy.

ॐ वीतभयाय नमः

om vītabhayāya namah

37. Fearless. Without (*Vīta*) fear (*Bhaya*).

People with a strong Mars are found climbing mountains, surfing 60 foot waves and pursuing every other kind of extreme activities. They love it. Achieving the highest state of consciousness requires the same sort of fearlessness so that progress is not blocked by fears for survival.

ॐ विज्वराय नमः

om vijvarāya namah

38. Free (*Vī*) from fever, anxiety or distress (*Jvara*).

A strong and balanced Mars is excellent for health. When vitiated, Mars can indicate fevers and distress due to excess heat in the body. The highest state is free from all dis-ease.

ॐ विश्वकारणाय नमः

om viśvakāraṇāya namah

39. Doing or causing (*Kāraṇa*) all things (*Viśva*).

Everything in a kingdom is done in the name of the king who is naturally a Kshatriya. It is as if he is doing everything although he has nothing specific to do. In China where the empire was so large, it was said that the ministers got the answers to their questions from the way the Emperor's robe fell. The greater the dominion, the more silent that which rules or upholds the law has to be. The government of nature is so quiet that it is not seen or heard, only by those who are that quiet inside themselves. This is the state of *Vishvakārana*. This name is given to Mars because he holds the Shakti and it is the Shakti that does everything.

ॐ नक्षत्रराशिसंचाराय नमः

om nakṣatrāśisamcārāya namah̄

40. Moving through (*Samcāra*) the *Nakshatras* and the zodiacal signs (*Rāshis*).

Rāshi can mean a collection: a collection of stars or the collection of constellations. This emphasizes the importance of the transits of Mars. When other factors concur, Mars transiting across some key factor in the natal chart can indicate fevers or even surgery. On the societal level, Mars associating closely with the nodes can coincide with violent crimes as occurred on 11 September 2001. This was an extreme situation because Mars was passing through Mūla Nakshatra where it met fiery Ketu while the Moon in a Nakshatra of Mars approached Rāhu. This movement of the Moon acted as the trigger. Mūla Nakshatra is ruled by Ketu and can be associated with death but many factors have to come together to create such an event. On the other hand, when it is favourable in our chart, Mars transits can bring great success.

Mars can draw his sword and Ketu can be headless. In the worst case, it can be dangerous when they both are strong and influencing the chart. Normally, it just makes it difficult to know when to stop whatever we are doing even if it is irritating others. In its mild forms, this is very common. It can give tremendous persistence, which can lead to significant achievements. However, if we see this tendency in ourselves in any area of life, we should try to control any headlessness. If we see that others are becoming irritated, we should take a time out. Ketu is related to Ganesha, a human form that lost his head for lack of proper discrimination and was given an elephant head so that he attained great wisdom. The elephant indicates the influence of Jupiter. Remembering Ganesha may help.

ॐ नानाभयनिकृन्तनाय नमः

om nānābhayanikṛntanāya namah̄

41. Destroying (*Nikṛntana*) many kinds of fear (*Nānābhaya*).

The awakening of consciousness has this effect. On the societal level, it is the duty of government to stop criminals, terrorists and other countries from disturbing the progress of the nation. The best leaders are those who have shown great valour, nobility and skill in their lives. They should be incorruptible. These names give us all we need to know to judge who is suitable. It has been famously said that a nation gets the leader it deserves. Therefore, we should all try to deserve the best.

ॐ वन्दारुजनबान्धवाय नमः

om vandārujanabāndhavāya namah̄

42. Surrounded by respectful people (*Vandāru Jana*).

Powerful people are always treated with respect. People group around them for protection and to share the benefits of their success. President Barack Obama is primarily a Mars person. Mars is his AtmaKāraka⁴. In the 2008 election, he was competing with Senator John McCain who is Venus AtmaKāraka. In both charts, the AtmaKāraka falls in exactly the same place in the zodiac in royal Leo. So they both wanted to be the President and strongly contested for it, but Mars dominated. Venus can compete well but it is hard to overcome Mars.

ॐ वक्राकुञ्चितमूर्धजाय नमः

om vakrākuñcitatamūrdhajāya namah

43. Having straight hair, swept back.

This is a literal translation. *Mūrddhaja* is the hair of the head or a mane so this name alludes to the central position of Mars in the sequence of Nakshatra lords as explained in the chapter on the *Secrets of the Vimshottari Dashā* in the printed version of this book. The name also means having both retrograde (*Vakra*) and direct motion (*Akuñcita*). Mars is famous for having a particularly variable path through the sky.

ॐ कमनीयाय नमः

om kamanīyāya namah

44. Lovely, charming (*Kamanīya*).

Mars may be fierce at times but he is not devoid of charm. A strong Mars can make a person heroic and this can be very attractive. This name has the sound and feeling of loveliness. Repeat it slowly until you feel its energy permeating your whole being.

ॐ दयासाराय नमः

om dayāsārāya namah

45. Firm in compassion (*Dayā*). It is his essence (*Sāra*).

Mars is naturally fiery. In Ayurveda, this is called Pitta and a classic Pitta type is a classic Mars type. As long as Mars is not afflicted, it blazes up easily but quickly calms down and can show deep compassion. He will fight with great strength but never attacks the weak and the unarmed. Whatever a person's prowess in fighting or competing, the mark of their greatness is their willingness to protect or save those weaker than them.

ॐ कनकनकभूषणाय नमः

om kanatkanakabhūṣaṇāya namah

46. Shining with golden (*Kanatkanaka*) ornaments (*Bhūṣaṇa*).

Traditional leaders are surrounded with gold. It shows their wealth and power. The main idea is to give a golden aura or a lustre to dazzle the people, hence the reference to 'shining'. Even promotions in the military generally mean more gold – stripes, braid, stars.

Obviously the origin of this is the golden aura of great souls. It is always said of divine personages who appear in visions that they shine. Those who want to project kingship imitate this.

The carriages of royalty used to be covered in gold. Then Queen Victoria's beloved husband, Prince Albert, died. She went into mourning and never came out of it. She lived a very long time so Britain, then the dominant power in the world, remained in mourning for 40 years. All London's colourful iron railings were painted black and everyone followed the Queen's lead and drove around in black vehicles. Over 100 years later, almost all of the railings are still black and all over the world, the leaders drive in black cars. I think they have forgotten the reason why. The current Queen of England's carriages are still black but all the frills are gold. The Gold State Coach, built well before Albert died, is completely covered in gold leaf except where there are exquisite paintings. Black is the colour of Saturn indicating sorrow. Saturn is also related to democracy so most current leaders may feel that it is best to stay with the tradition of black vehicles.

ॐ भयघ्नाय नमः

om bhayaghnāya namah

47. Removing (*Ghna*) fear (*Bhaya*).

When the Shakti awakes, that is the true end of fear.

Mars is the signifier for courage and the third house of the chart. This house shows our courage and valour. A strong person makes those around them free of fear. Society depends on its strongest and bravest members, the heroes and champions, and the movies play endlessly on this.

ॐ भव्यफलदाय नमः

om bhavyaphaladāya namah

48. Giving excellent and auspicious (*Bhavya*) results (*Phala*).

ॐ भक्ताभयवरप्रदाय नमः

om bhaktābhayavarapradāya namah

49. Blessing (*Varapradā*) the devotee (*Bhakta*) with fearlessness (*Abhaya*).

If we want a strong person to protect us, we show them great respect. In a crisis, the protector has to be obeyed. That is why soldiers are taught to follow the orders of superiors without question and, on ships and aircraft, the captain's word is final. If one stops to question or entertain doubt about the leader in an emergency, then one is at grave danger. Therefore, if there is a crisis, one person has to be given charge and everyone else must simply do what he or she is told. As emergencies come suddenly and unexpectedly, we should try to develop a habit of accepting good advice. We should teach this to our children by our example. In any partnership, each person has strong and weak areas. On our own, we can be in trouble because of our weak areas but in a team, we can succeed. We should understand where we are less competent and simply trust and obey the other who has demonstrated greater competence in that area. This way, the team or personal relationship has few if any weak links.

Just because a man or woman has let us down in the past, does not mean that every man or woman will do so in the present or future. Somehow, we have to find a way to be simple in the present and not a victim of past negative experiences. Be alert to the present signs and symptoms without imagining any. Pay especial care to what people say when you first talk to them. Keep quiet and give them free rein. In a few minutes, you will know exactly what they want from their relationship with you. Believe that, and not any expectations or hopes you might be harbouring. Certain combinations between two astrological charts can give extraordinary depth to a relationship and that will usually show in some way at the beginning.

The ultimate protector is the cosmic will. To get its protection, we have to give it our continuous attention. This is devotion. If we get a glimpse of the cosmic vastness, it absorbs our attention and if that continues, a merger takes place so there is no longer any concept of separation. In that state, fear goes away. It is a characteristic of that fortunate state.

ॐ शत्रुहन्त्रे नमः

om śatruhantre namah

50. Destroying (*Hantr*) the enemy (*Shatru*).

Mars can be excellent in the sixth house of the Vedic chart, the house of all types of

enemies. Enemies can be external as well as internal, such as disorders of the mind and the body. His strong presence there helps to overcome these difficulties in oneself and others. This placement may motivate us towards medical, legal, security and other such professions.

ॐ शमोपेताय नमः

om śamopetāya namah

51. Peaceful. Endowed (*Upeta*) with evenness (*Shama*).

Those who have to fight should be able to stay calm. Your opponents will try to make you angry. During the Second World War, at the time when Germany had almost succeeded in destroying British air defences as their precursor to invasion, one British bomber dropped a few small bombs on Berlin. In a fit of anger, Hitler wrecked his own plan, ensuring British survival. Anger and arrogance are the fatal flaws of a leader.

ॐ शरणागतपोषणाय नमः

om śaraṇāgatapoṣaṇāya namah

52. Supporting (*Poṣaṇa*) those who seek refuge (*Sharaṇa Agata*) in him.

People with real strength will protect us if we appeal to them for assistance. Mars has two signs, Aries and Scorpio. In Aries, there is much nobility. Scorpio is excellent for research and can help awaken the mind's deeper powers and insight. Both Aries and Scorpio can give leaders.

ॐ साहसिने नमः

om sāhasine namah

53. Daring (*Sāhasin*). Also bold, impetuous, rash, even ferocious.

ॐ सद्गुणाध्यक्षाय नमः

om sadguṇādhyakṣāya namah

54. Presiding over the qualities of truth and purity.

SadGuṇa is the quality of truth (*Sat*) or purity. *Adhyaksha* means to preside over. This name tells us that we have to look at the situation of Mars in the chart to determine truth and purity. Mars is a mixture of Tamas and Rajas but a clear unafflicted Mars usually gives

truthfulness, as it is a part of honour, and other good qualities. This is found in the charts of most saints. The association of Mars with the Sun, the pre-eminent Graha of truth, intensifies the good qualities though it is influenced by the sign in which they are placed.

ॐ साधवे नमः

om sādhave namah

55. The enlightened one (*Sādhu*).

The nature of a *Sādhu* is to go straight to the goal and to be efficient and effective. *Sādhu* is a word with a wide range of meanings. They all point to the qualities that make for success and goodness such as honesty and chastity. While the negative side of Mars, fighting and cruelty, will destroy a relationship, the positive side is highly supportive. All the influences on the natal Mars must be carefully studied. The greatest challenges arise from any admixture with Saturn, *Rāhu* or *Ketu*. However, these associations can also prove beneficial in certain circumstances. In particular, Saturn can give Mars discipline (see also Mars 62).

Mars rules three Nakshatras, *Mṛgaśīrṣā*, *Chitrā* and *Dhaniṣṭhā*. These Nakshatras equally straddle the earth and air signs. For example, half of *Mṛgaśīrṣā* is in Taurus and the other half in Gemini. Many saints have their Moon in one of these as it unites the two Moksha Nakshatras, the Janma Nakshatra and the one before it. The assignment to Moksha is explained in the Chapter on *Secrets of the Vimshottari Dashā* in the printed version of this book.

ॐ समरदुर्जयाय नमः

om samaradurjayāya namah

56. Unconquerable.

Literally, difficult to overcome (*Durjaya*) in a conflict (*Samara*). This includes meetings of all kinds including negotiations. Mars represents those who will fight back and fight hard. This can be as true of the warrior as it is of the saint, just in different ways with different manifestations.

ॐ दुष्टदूराय नमः

om duṣṭadūrāya namah

57. One from whom wickedness (*Duṣṭa*) is far removed (*Dūra*).

Those in royal, government or security service should be of exemplary character. For

such employers, background checks are normal but it would also be good to study Mars in the Vedic chart.

ॐ शिष्टपूज्याय नमः
om śiṣṭapūjyāya namah

58. Worthy of honour (*Pūjya*) by the wise.

Shista is the disciplined, the learned, the cultured and the wise. Each of these has their own reason for honouring one with a dominant Mars. The wise seek one with a fully evolved Shakti as such a one can give help with spiritual liberation.

ॐ सर्वकृतिनिवारकाय नमः
om sarvakaṣṭanivārakāya namah

59. Completely preventing all misfortunes (*Sarva Kaṣṭa*).

No one should have to suffer when under the protection of a true warrior. More so for those who have taken the initiation of a true saint and are obediently following. However, everyone is ultimately subject to their own destiny. To live with Mars, obedience and devotion are the keys. For Mars, compassion is the key.

ॐ दुश्चेष्टावारकाय नमः
om duśceṣṭāvārakāya namah

60. Obstructing (*Vāraka*) inauspicious actions (*Duśceṣṭā*).

This is the job of the police and security forces. The presence of the awakened has this effect also, though mainly invisibly. In the *Yoga Sūtras* (2.35) it says, ‘In the presence of purified consciousness that is naturally free of any harmful intention, all hostility ceases.’ (See also Jupiter 80.)

ॐ दुःखभञ्जनाय नमः
om duḥkhabhañjanāya namah

61. Dispelling (*Bhañjana*) misery (*Dukha*). Both within and without.

ॐ दुर्धाराय नमः

om durdhārāya namaḥ

62. Irresistible.

Durdhara can also mean unrestrainable. A strong Mars is difficult to resist. An afflicted Mars can cause a lot of trouble in society. Mars Rāhu and Mars Ketu combinations can be very difficult. However, in a mature soul, either can generate the awakening of the Kūndalinī energy, which is also irresistible and unrestrainable. In fact, the subtle activation of the energy may be the cause of social and personal difficulties when it energizes an unprepared mind. If so, then properly guided Yoga practice can be very beneficial.

ॐ हरये नमः

om haraye namah

63. The Lord.

Hari is a well-known name of Lord Vishnu. It means to carry or bear, which is why it is associated with Vishnu, the maintainer. It can also mean a lion and the sign Leo. This ferocious and regal connection may be why it is a name of Mars. While Leo is ruled by the Sun, Mars is the Yoga Kāraka for Leo, which means it is the one who carries out the great achievements of Leo, like a general who conquers on behalf of his king.

Hari can also mean the one who siezes or takes away our sins. This is the Grace of God. Without His help, we can never escape from the web of our illusions. By this name appearing here, we realize it is the Shakti of the Lord that saves us. Mars is the holder of the Shakti.

Those whose chart is ruled or dominated by Mars should be careful not to use their power to take from others. Mars gives power and this can bring the temptation to do what one wants. We should keep saying this mantra with the intention “Lord take away my harmful tendencies. Make me a blessing for everyone.”

ॐ दुःस्वप्नहन्त्रे नमः

om duḥsvapnahantre namah

64. Destroying (*Hantr*) bad dreams (*Duḥsvapna*).

Malefics in the twelfth house of the chart can indicate sleep problems including bad dreams. Mars is a malefic but, when auspicious, he can help us. This is not surprising because bad dreams are generally about fear and a strong Mars removes all fear. If we do

well with meditation, which Mars can facilitate, then the relaxation can help relieve the mental stresses that cause disturbed sleep.

ॐ दुर्धर्षय नमः

om durdharṣāya namaḥ

65. Difficult to be assailed (*Durdharṣa*).

He is dangerous to attack. It also means one who is inaccessible. Everything is accessible compared to that pure Being and yet it is our very Soul. Because it is not an object, we can never get it in front of our eyes; it is always behind our eyes. One can only know It by being It.

Another related meaning is haughty or distant. A person who is proud of their strength may appear like this. From the spiritual view, the Self is distant as much as it is near. Knowing It as what we are, we also see our Self at a vast distance, present in everything.

ॐ दुष्टगर्वविमोचनाय नमः

om duṣṭagarvavimocanāya namaḥ

66. Completely removing (*Vimochana*) arrogance (*Garva*) and wickedness (*Duṣṭa*).

Duṣṭagarva can mean false pride. The arrogance of one Mars type is removed by meeting a stronger such person. However, this can be an endless succession of conflict. The inner awakening genuinely removes all arrogance. If some spiritual teacher has any competitive sense with any other spiritual teacher, then it is unlikely that he has really surrendered. Many people have some inner experience but that is not liberation.

Another bad sign is when the teacher pins the disciples to him. This is called *Kilaka*. There are special mantras that can be used to bind people and lesser deities. Only a petty ego will indulge in such things. The disciple has to stay or go as he or she chooses. The master can choose to teach or not. It should be all automatic, as the Divine will dictates. The mantras in this book can help.

ॐ भरद्वाजकुलोद्भूताय नमः

om bharadvājakulodbhūtāya namaḥ

67. Born (*Udbhūta*) in the family (*Kula*) of the sage *Bharadwāja*.

Brahmarishi *Bharadwāja* is one of the *Sapta Rishis* or seven great sages and was

noted for punishing the wicked and protecting the weak and indigent. In his travels, he observed how the people were very poor and were being looted by criminals. He established a school by the banks of the mighty Sarasvatī River where he taught the correct way of living and educated the Kshatriyas in proper administration and the use of arms to defeat the robber barons. Bharadwāja, seeing the people suffering from terrible diseases, propitiated Indra, King of Heaven, and learnt the science of Ayurveda. It says in the beginning of the Charaka Samhita that this science had not been needed in earlier times because the people were righteous and did not fall ill. The decline in the minds of the people led to diseases and so the medical science had to be revived. This was accomplished by the sage Bharadwāja at the request of the other sages.

One incident was particularly noticeable. Bharadwāja had two righteous kings as his disciples. They were attacked by evil minded and powerful kings and great trouble was brought to the people. Bharadwāja helped them and they defeated the attackers. Since the evil kings had been plundering everywhere, they had vast riches. The noble kings who had acquired this wealth donated all of it to Bharadwāja. He explained to them that gold brings greed and is only trouble to one living a simple life but, once given, they would not take it back. Then Bharadwāja distributed it amongst the poor people and poverty was removed from the land.

I once visited a West African country. The President had been in power for quite some years but eventually was forced to leave. After that, I read that the overseas debt of the country was \$1 billion while the estimated wealth of the exiled President was also \$1 billion. Hardly any country can claim never to have had the public purse looted and it is always at the cost of health, education and social services. Surely we need a school for administrators run by Bharadwāja today.

ॐ भूसुताय नमः

om bhūsutāya namah̄

68. Son (*Suta*) of the Earth (*Bhū*).

This is one of various names with the same general meaning. However, each one has a different sense depending on the actual words used. *Bhū* is the earth because it means the place of being as also becoming. It means that he springs from the place of being, which is clearly the Self. That is why *Bhū* is associated with the Mūlādhāra Chakra, which lies at the base of the spine. Our Shakti rises from there and so this is the source of our life. Knowing That, we become the knower of the movements of the Shakti. Otherwise, we are pushed here and there by its constantly changing tendencies. *Mahī* (Mars 1) is the sphere of the Earth. *Bhū*

is our place of being and becoming. They are both in the feminine gender so refer to Earth as the Mother.

Another interesting angle on this name is as follows: Bhū is the first of the three worlds, which are the earth, the sky and the heavens. As such, Bhū can stand for the number one and can indicate the first house in the Vedic chart, the self, and *Suta* the fifth, the house of children. The first and the fifth are the principal places of power. Mars is all about power.

ॐ भव्यभूषणाय नमः

om bhavyabhūṣaṇāya namah

69. Auspiciously (*Bhavya*) decorated (*Bhūṣaṇa*).

Here we begin on a section explaining his appearance. This name not only means someone wearing fine and appropriate clothing but it also means one decorated with excellent qualities such as right conduct.

ॐ रक्ताम्बराय नमः

om raktāmbarāya namah

70. Wearing blood red (*Rakta*) clothes (*Ambara*).

Mars is the red planet. In the chart, it is the marker of celibacy. Celibate saints wear orange or red and so do brides at their marriage in India, perhaps to demonstrate their purity just as they wear white in the West. *Rakta* also indicates the red blood cells and these are produced by the bone marrow, which is signified by Mars. When Mars is afflicted, there may be diseases of the blood. Those with Mars strongly influencing the Ascendant are often found wearing red apart from having a reddish hue to their appearance and the hair may be a little reddish as well.

ॐ रक्तवपुषे नमः

om raktavapuṣe namah

71. Red-bodied (*Rakta Vapus*).

When we look at Mars in the sky, we see that it has a red colour. *Rakta* means both red and blood. In the *Rāmāyaṇa*, the great epic describing the life of the divine Avatār Lord Rāma, there are poetic descriptions of Rāma during battle after he received hundreds of wounds and was covered in blood. The poet likens it to those trees that are covered with blood red flowers

during the time of their blossoming. Those with a strong Mars, or subject to the transit of Mars are often found with such decorations due to fights and accidents. If Mars is in the Ascendant, there is usually a scar somewhere on the face (where the blood ran).

ॐ भक्तपालनतत्पराय नमः

om bhaktapālanatatparāya namah

72. Intent (*Tatpara*) on protecting (*Pālana*) the devotees (*Bhakta*).

His very focus is on protecting those who have sought his shelter. Mars can make good policemen and soldiers as well as kings and leaders. This name appears amongst several names that are obviously associated with the form of Mars. Therefore it tells us about his look. His entire appearance is coloured by alertness to his duty.

ॐ चतुर्भुजाय नमः

om caturbhujāya namah

73. Four armed (*Chatur Bhuja*).

Here the divine form is being described. Some planets have four hands, some two. Mars has four to carry various weapons and still have a hand to grant blessings. The weapons are mentioned next.

ॐ गदाधरिणे नमः

om gadādhariṇe namah

74. Carrying (*Dhārin*) a mace or club (*Gadā*).

The club was a popular weapon amongst the strongest warriors. They were heavy and thus needed great strength to wield. Both Hanuman and Bhīma carried a club. Hanuman's story is told in the *Rāmā�ana* and Bhīma's in the *Mahābhārata*. Both are leading characters. Hanuman is the invincible leader of the monkey army and Lord Rāma's greatest devotee. Bhīma is the brother of Arjuna and the strongest man on Earth. They were both said to be sons of the wind god and thus of immense strength. When wind mixes with fire, it is irresistible. Hanuman is associated with Mars and many people with Mars in or ruling the fifth house of the Vedic chart feel a special attachment to him. The fifth house is one of the places in the chart that shows the nature of our devotion.

ॐ मेषवाहाय नमः

om meṣavāhāya namah

75. Riding a ram (*Meṣa Vāha*).

The sign Aries is symbolized by a ram. This is the more powerful of the two signs of Mars. In Vedic Astrology it is called the *MūlaTrikoṇa* sign. It means that he is more focused on his duty as a protector in Aries than in Scorpio. Hence, he prefers this vehicle over the scorpion. Sometimes, like a ram, he may lower his head and charge. Scorpio is an even sign and a water sign so it is more restrained. Scorpio is like the underwater volcano. It seems calm but can erupt if sufficiently incited. It has great mental or psychic power and is the natural sign of research.

ॐ मिताशनाय नमः

om mitāśanāya namah

76. Limiting his food (*Ashana*) intake. It is measured (*Mita*).

Mars will control his consumption to achieve his goals. He can also be measured in his reach or action to ensure success. His goals may be higher or lower, more or less egocentric, depending on the influences on Mars. If Venus is associated with Mars, one may oscillate between enjoyment and control. As natural leaders, strong Martian types can seem very controlling to others just as the police appear to be to protesters. Of course, for the police, they are just doing their job.

ॐ शक्तिशूलधराय नमः

om śaktiśūladharāya namah

77. Carrying a Shakti and a spear.

The *Shakti* is both his female consort, who is herself the power that he supports, and any weapon or tool that expresses that power. The *Shūla* is a sharp pointed instrument of any kind. Thus we find Mars leading people into the professions of surgery, acupuncture, hairdressing (scissors) and so forth as well as giving a capacity to dig deep intellectually. Those with a strong capacity of abstract reasoning have a strong Mars. For instance, when in an intellectual sign like Gemini, it often makes mathematicians. Mars and Mercury combinations like this can also produce engineers including IT professionals.

There are two deities associated with Mars: Hanuman and Skanda. Hanuman carries a mace (Mars 74) and Skanda a spear. Both weapons are mentioned in these mantras. When we want protection, we use a mantra describing the chosen deity holding that special weapon for which they are famous. The word weapon covers any object that is carried to indicate a type of intervention. For example, a lotus flower can show spiritual awakening.

ॐ शक्ताय नमः

om śaktāya namah

78. Very competent (*Shakta*).

Mars people are very capable. That is why we trust them to build bridges, compute the orbits of spacecraft and play any number of critical roles.

ॐ शस्त्रविद्याविशारदाय नमः

om śastravidyāviśāradāya namah

79. Fully knowledgeable (*Vishāra*) in the science (*Vidya*) of weaponry (*Shastra*).

Shastra has two main meanings. The first is a weapon and the second is praise or invocation. Mars is expert in praising his superiors to obtain their support and in wielding weapons. In the ancient Vedic times, there were subtle weapons that had to be invoked with special mantras. These weapons were usually capable of finding their target autonomously. The greatest warriors learnt these skills.

The awakened soul is expert in the sacred praises, which awaken the support of the highest powers in nature.

ॐ तार्किकाय नमः

om tārkikāya namah

80. Logician (*Tārkika*).

Mars can indicate those who love logic. Therefore, if you are having trouble with a Mars type, first show respect, then try logic. Note the logic should be good or they may get irritated again!

Here we have a series of names (Mars 80-84) that start with 'Tā' or 'Ta'. 'Tā' is impassable, insurmountable and inaccessible. 'Ta' has many meanings including a warrior and virtue. On the other hand, 'Tā' can mean sickness and 'Ta' can mean bad character so

alertness is always needed to manifest the highest values, which is always possible. These mantras help bring out these values.

ॐ तामसाधाराय नमः

om tāmasādhārāya namah

81. Containing (*Adhāra*) darkness (*Tāmasa*) or the one wearing snakes.

Here we are alerted to the great weakness of Mangal. It is associated with Tamas, which means darkness, ignorance or carelessness. This is why violence is meant to be the last resort as it brings all kinds of miseries, however noble the cause. Presidents and kings who have Mars as their strongest planet may say that they have tried all other means first before launching an attack, but often observers cannot find much evidence of this. If you are a senior leader and Mars is your strongest planet, then you instinctively know that your top job depends on keeping a state of war going. This is because, when under threat, people will look to Mars for protection. Therefore, it is wise that the top leadership is given to the Sun or Jupiter, supported by Mars.

Why? These three rule Grahas over the signs of the zodiac that have Dharma as their goal. Dharma is that which supports life and living and therefore it is their job to maintain society. We should not give the job to the other planets as they have different agendas. The Sun rules by sheer authority. It was said that the British built huge government buildings in India so that ‘the appearance of power would obviate the need for the use of it’. Of course, this has been a standard of rulers since the earliest times. Jupiter rules by wise guidance. That is why he makes a great team with the Sun since he is not interested in power for its sake. Mars rules by wielding force, which only works in the short term.

When *Tāmasādhāra* means wearing snakes, it signifies having the power over death. This is how Lord Shiva and His Shakti are often portrayed. The Supreme Being alone has power over death and can bestow immortality.

ॐ तपस्विने नमः

om tapasvine namah

82. Possessed of *Tapas*.

Tapas is conservation of energy through self-control. Having said that Mars is associated with Tamas, further elaboration is needed. Tamas is darkness and ignorance. When one sees one’s ignorance, the proper response is to seek to awaken the light of life in that darkness. This can only be done by concentrating whatever Shakti one has to a point. That

means bringing one's attention to bear on that darkness. The darkness is in the field of silence of the mind. The thoughts carry little bits of light due to their movement so let them cease. Then, by paying continuous attention to that silence, soon a great light arises. This is the awakening of the Shakti.

Tapas can be translated as religious austerity and Mars bestows the capacity for this, but it also means any process that concentrates the spiritual energy. That is why Mars is also the planet of celibacy. It is all about conserving energy.

In India, the (two month) season at the end of Winter is called Tapas. Winter represents darkness and quiet and can be conducive to deep meditation. Out of that, the light of the new Spring comes just as the fertile Nakshatra Rohiṇī of the Moon follows Krittikā where it is good to keep calm and concentrated. Krittikā is said to be the birth place of Skanda, the Devatā of Mars (see also Mars 18).

Tapas is also pain. A strong Mars can help with bearing pain.

ॐ ताम्रलोचनाय नमः

om tāmralocanāya namah

83. Having copper-coloured (*Tāmra*) eyes (*Lochana*).

This can mean a fiery vision, as if burning up the enemy. Mars indicates the metal copper. There was a phase of human history when it was the best metal available for making weapons.

ॐ तप्तकाञ्चनसंकाशाय नमः

om taptakāñcanasamkāśāya namah

84. Shining (*Samkāsha*) like molten gold (*Tapta Kāñcana*).

This particularly refers to the aura of the awakened. The word *Tapta* means that this aura has been produced by a process that generates heat. Yogic practices like Prāṇāyāma can have this effect. After some time of intensive practice under expert guidance, the body may begin to glow.

Tapta Kāñcana can indicate the carrying out of a life-time vow or austerity and the shining aura is the result.

ॐ रक्तकिञ्चलकसंज्ञिभाय नमः

om raktakiñjalkasannibhāya namaḥ

85. Resembling (*Sannibha*) the red rose.

Kinjalka means the flower of the Indian rose. It can also refer to the filament of a plant, which is the stem that supports the anther. This produces the pollen (male seed) that is used to fertilize the female part of the plant. Much can be drawn from this name including a reference to the subtle Nādīs in the body that rise up the spine from the lotus at the base and support the cortex. *Rakta* means red, which is the colour of passion. Even though capable of control, Mars is always passionate.

ॐ गोत्राऽधिदेवाय नमः

om gotrā'dhīdevāya namaḥ

86. Ruling over family lines (*Gotra*).

Adhīdeva is the presiding deity. It is said that a small number of sages came to earth and each one started a *Gotra*, a clan or family which is known by their name. There is the *Vasiṣṭha Gotra*, the *Bṛigu Gotra*, and so forth. To avoid interbreeding, marriage was between *Gotras* with the children taking the *Gotra* of their father. This was the original structure of society long before caste and creed took hold.

Gotra literally means an enclosure, i.e. that which surrounded the tribe. By extension, this came to mean a multitude of people as tribes grew. The warrior has to protect his tribe and thus the leading warrior becomes the leader of the clan. *Gotra* can indicate the family name so protecting its honour can become a great issue for Mars. *Gotra* is also a cow stall and this implies Mars is the guardian of the community wealth.

ॐ गोमध्यचराय नमः

om gomadhyacarāya namaḥ

87. Moving in the midst of the Grahas.

Go are the cows and by extension the planets. He moves (*Chara*) in the midst (*Madhya*) of them. Leaving out the Earth, Mars is in the middle of the sequence of visible planets which is why it is of particular interest to us. Even though it cannot sustain life on its surface because it lacks a protective magnetic field, we like to think it could so we might have somewhere to expand to. Mars' position as the central lord of the sequence of Nakshatras is of great importance in Vedic Astrology. This is discussed in the Chapter about the *Secrets of the Vimshottari Dasha* in the printed version of this book.

In this name, there is a strong sense of leadership, of one who moves surrounded by his followers and wealth.

ॐ गुणविभूषणाय नमः

om guṇavibhūṣaṇāya namah

88. Decorated (*Vibhūṣaṇa*) with all good qualities (*Guṇa*).

He is decorated by his various good virtues and exceptional qualities. Those whose charts are dominated by Mars will be encouraged by this mantra. Emulating this excellent attribute comes naturally or is well within their grasp. Mars' reputation is his greatest wealth, so their good deeds and noble adherence to the high road in matters of behaviour will certainly be praised by others.

ॐ अस्रजे नमः

om asrje namah

89. Like blood or saffron (*Asrj*).

This is a more direct reference to the colour of Mars than in Mars 21. It also indicates the connection to the red part of the blood.

ॐ अङ्गारकाय नमः

om aṅgārakāya namah

90. Like smouldering charcoal (*Aṅgāraka*).

This is one of the most famous names of Mars and is particularly descriptive of the colour of the planet. Fire is inherent in charcoal, so the hint is that Mars can flare up too. You only have to blow a little. That is why a pecking order and proper etiquette are so vital amongst warriors, the natural ruling class. The more powerful the person is that one meets, the greater the care one has to take with one's behaviour. Since one never really knows who a person is when one first meets them, giving respect to all is a very good habit to cultivate, especially in the growing youth.

ॐ अवन्तीदेशाधीशाय नमः

om avantīdeśādhīśāya namah

91. Ruling (*Adhīsha*) over the land (*Desha*) of *Avantī*.

Avantī was an ancient kingdom in West-Central India. The capital, *Mahishmati*, stood on the banks of the famous *Narmada* River. This is close to the modern *Indore*. The kings of *Avanti* were involved in various wars with the *Pāndavas* as described in the *Mahābhārata*.

In one story⁵, it relates how the fire god *Agni*, the *Devatā* of Mars, stayed at *Mahishmati*. One day he took human form and was caught romancing the daughter of the king. When threatened with punishment, he blazed up. Seeing this, the king *Nīla* honoured the god and bestowed on him his daughter. Pleased, *Agni* offered *Nīla* a boon and the king requested that his army would not face fear in battle. *Agni* agreed. After that, other kings were careful not to attack that city. One additional consequence of this boon was that the women of *Avanti* became fully emancipated. When a *Pāndava*, *Sahadeva*, advanced on the city, *Agni* protected it. *Sahadeva*'s army was in danger but he worshipped *Agni*, who blessed him and caused an amicable conclusion. He and *Nīla* met in friendship. When Mars is in its own signs, then it functions like *Agni*. These stories help us understand the consequences of this *Graha* in our lives.

ॐ जनार्दनाय नमः

om janārdanāya namaḥ

92. Exciting the people.

Janārdana is a famous name of Lord *Krishna*. His appearance was so magnetic it excited everyone. This name can also mean disturbing or giving pain to people. In other words, a strong Mars has a profound effect, exhilarating or disturbing. For any person, it depends on how much *Sattva* he has and what the attitude of the people are towards him. Those who attacked *Shrī Krishna* or gave trouble to his people were destroyed by his might. Those who honoured him enjoyed great good fortune.

ॐ सूर्याम्यप्रदेशस्थाय नमः

om sūryayāmyapradeśasthāya namaḥ

93. Standing (*Stha*) to the South of *Sūrya*, the Sun (in the *Graha Maṇḍala*).

Mars rules over the Southern direction (*Yāmya Pradesha*). Capricorn and Aquarius are considered to be in the South as Aries is the natural East. Mars is exalted in Capricorn. Both these signs are ruled by Saturn and when Saturn and Mars join, then great power arises, which can prove deadly if provoked. The guardian of the South is *Yama*. He is the god of

death and determines the path followed by the soul in this world and the next. He rules Bharaṇī Nakshatra in the middle of Aries and is pleased by righteous conduct. He embodies the concept of karma: As you sow, so shall you reap.

ॐ युने नमः

om yune namah

94. United.

Yuni means a string, cord or connection. It is related to the word *Yoga* or union. *Yuni* is what binds together. The meaning here is that he is like a Yogi. He is an integrated person. He helps society maintain its integrity.

Creatively, this name could indicate all the cables, wires and wireless waves that connect machines and thence us. Mars represents electricity and every kind of energy flow. He is indicative of computers and engineers, especially when associated with Mercury.

ॐ याम्यहरिन्मुखाय नमः

om yāmyaharinmukhāya namah

95. Facing (*Mukha*) to the South of the Sun.

Harin can mean the Sun. It can also mean a quarter of the sky so *Yāmyaharin* means the Southern quarter. *Harin* also means a lion or a monkey. In the South, Mars has great strength like a lion. It also points at the connection between Mars and Hanuman, the great monkey warrior who assisted Shri Rāma recover his wife Sītā (Seeta) from the demon king Rāvaṇa. This story is told in the great epic, the *Rāmāyana*. Worshipping Hanuman can help with Mars problems (see Mars 74).

This, along with Mars 93, tells the priest how to position the Murti or statue of Maṅgala in the Navagraha Maṇḍala. This Maṇḍala is a set of nine statues used in the worship of the planets. Both the position and the direction faced are important for each Graha. In Vedic Astrology there is a very important concept called directional strength. Both the Sun and Mars have directional strength in the South, which is in that part of the Vedic chart where one finds the mid-heaven or tenth house. This is alluded to here. Note Mars 94 is between two names that are obviously related. The reference to union tells us that the Sun and Mars are naturally associated in this regard. The South is related to midday. If someone is born around apparent midday and/or with Mars at the Zenith, then they have a special blessing that can give them high status in life.

ॐ त्रिकोणमण्डलगताय नमः

om trikonamandalagatāya namah

96. Indicated (Gata) by a triangle (*Trikoṇa*).

This is the symbol (*Maṇḍala*) for the Pūja for Mars. Just as the Moon is indicated by a square and is the signifier (Kāraka) for the fourth house in the chart, so Mars is the signifier for the third and also for aspects of the sixth house (2×3). Six indicates two triangles and the great cosmic symbol is made up of two triangles interlaced making a six-pointed star, the primal Shī Chakra, as discussed in Sun 42. The third house is the house of courage, the sixth of conflict and struggle. The ninth is the battlefield (3×3) and the twelfth is the departure from this life (4×3). This sequence of houses has its basis in the third, where the weapon is picked up.

ॐ त्रिदशाधिपसन्नताय नमः

om tridaśādhipasannutāya namah

97. Worshipped (*Sannuta*) by Indra – literally, lord of the 3×10 (*Tri Dasha*) gods (*Adhipa*), though this is usually interpreted as meaning 33 gods.

Indra is like the executive head of the cosmic government, and he commands the natural law. He may hinder those whose meditation has reached an advanced stage because, once they achieve their goal, he will have to worship them. There was an occasion when the demonic forces became too strong, and the only solution was for a son of Shiva to command the army of the gods and overcome the demon. That son's name is Skanda, Murugan or Karttikeya and he is associated with Mars. Indra worshipped him to achieve his end.

Under Mercury (31), we note that a similar name with *Tridasha* hinted at the division of the sign into three sections. These are called Drekkanas and this division creates the Drekkana or D3 chart. A version of this chart is used to see enterprise and courage, which is ruled over by Mars. Another shows siblings, also signified by Mars. The reference to worship indicates something important. The Devatās or deities of the three divisions in each sign are three great sages: Nārada of the first, Agastya of the second and Durvāsa of the the last.

Nārada is a divine Rishi who travels between Heaven and Earth triggering situations where individual weaknesses are tested causing much growth. Agastya is the great Rishi who calmed the rise of the mountains in Central India. Perhaps this rise was due to tectonic plate activity but legend says it was due to the teasing of Nārada. The mountains were calmed by Agastya moving to the South. There, he authored the South Indian language of Tamil and its

grammar and numerous wisdom and medical texts. He also wrote Nādi texts of Astrology that have become world famous for their instant readings.

Durvāsa is a very great Rishi, who is famed for his short temper. He also triggered key events by his appearance at awkward moments leading to him cursing the key individual involved. Nārada is especially associated with Vishnu. Agastya is known for his supreme devotion to the Goddess. Durvāsa is an incarnation of Shiva. Depending where our Mars falls, paying respect to that appearance of Divinity may help us manage the Mars' areas of our life.

ॐ शुचये नमः

om śucaye namaḥ

98. Pure (*Shuchi*), in every sense.

This can be taken as related to celibacy. Skanda (Mars) wanted to marry but he has a brother Ganesha (Ketu) and only one could be the first to marry. Their parents, Lord Shiva and Parvati, declared that the first to circumnavigate the whole world would be granted that honour. Skanda rides on a fine peacock while Ganesha only has a little mouse. So it seemed a certain win for Skanda. He flew off. Ganesha, as one can guess from the elephant head, is exceptionally intelligent. He walked around his parents and then advised them that the Vedic texts say that circumambulating one's parents is equal to going around the whole world. They agreed, so before Skanda returned, Shri Ganesha was married. Lord Skanda became angry and left his parents vowing to remain single, which meant to maintain celibacy.

One thing this story tells us is that Mars represents celibacy but not necessarily of one's first choosing. Those who have a strong Mars may refrain from intercourse for many reasons. Whatever the motivation, the ability to maintain that state comes with this planet. If you partner with someone with a strong Mars and they become annoyed, they may well become unavailable. Thus, the connection between Venus and Mars (for example) can give rise to many complexities in relationship, not only passion.

Real purity is not mere celibacy. It has nothing fundamentally to do with celibacy. A pure heart holds no grudges, a pure mind is free of harmful thoughts. At best, it is that state free from all egotistical tendencies. This is a state of true humility that approaches that of God who does everything without an iota of ego.

ॐ शुचिकराय नमः

om śucikarāya namaḥ

99. Purifying (*Shuchikara*).

What purifies more than fire ruled by Mars? The fire of consciousness burns up all sins and past impressions as described in the *Bhagavad Gītā* (4.19).

ॐ शूराय नमः
om śūrāya namah

100. Heroic (*Shūra*).

This name, coming in a series related to purity, shows that the greatest hero is one who purifies him or herself and then assists others to become pure through good guidance. Purity is not about maintaining any particular rule. The sign of purity is when one feels completely at peace in one's heart. If we do not, we should not feel disheartened. The path starts wherever we are. Through patience, kindness, service to those in need, prayer and meditation, we can reach that state.

ॐ शुचिवश्याय नमः
om śucivaśyāya namah

101. Dutiful (*Vashya*) to the pure (*Shuchi*).

If we want the blessing of a Yogi, it helps to clean our slate as best we can first. Determination to go further under his or her guidance is another key. Then the blessing is automatic. The Yogi will be unable to resist giving us part of his or herself.

ॐ शुभावहाय नमः
om śubhāvahāya namah

102. Causing auspiciousness.

Shubha is auspicious, agreeable, capable, brilliant, beautiful, fortunate, prosperous, charming, happy and so forth. It can indicate one who is eminent and learned. *Avaha* causes or produces. This name promises all good through the benevolence of an unafflicted Mars. If we suspect our Mars is afflicted, then reading through these mantras is one of the useful remedies.

ॐ मेषवृश्किराशीशाय नमः
om meṣavṛścikarāśīśāya namah

103. Lord (*Isha*) of Aries, *Meshā*, and Scorpio, *Vrishchika*.

Aries is associated with the head, the top of the spine, and *Vrishchika*, the area at the base. Together they show the path of the *Kuṇḍalinī* energy. The awakening takes place in Scorpio and rises to Aries. Then it recirculates down. In everyone, the life follows the same course. Scorpio holds all the secrets. Some we seek and some we may prefer not to remember. It often makes us take to a spiritual path so the wind of realization can blow through us without any disturbance to the mind and soul.

Mars is exalted at 28 degrees of Capricorn. It is debilitated at the opposite position of 28 degrees of Cancer. Exaltation is different than own sign. In it, the Graha is shining at its brightest, metaphorically, rather like a king in his throne room. The own signs, Aries and Scorpio are where Mars is in his office or at home. These are much lower pressure locations so they are more stable. In the debilitation place, the Graha can indicate a struggle to be all you want to be. A specific peak degree is only applicable to exaltation and debilitation. The peak exaltation occurs in a specific Nakshatra.

Mars is exalted in *Dhanishtha*. This Nakshatra is said to be where Lord Shiva plays his Damaru drum and produces the sounds of our alphabet. From thence, all the wisdom and learning of mankind comes. Therefore, this Nakshatra is said to be excellent for learning. Its ruler, the eight *Vasus*, are the gods of the earthly plane. Perhaps this is connected to Mars' rulership over land and property.

Mars is debilitated in *Ashleṣā*. This Nakshatra has the energy of the celestial serpents. This can give very elevated experiences or it can be associated with lower snake energy. Mars dislikes the snake energy and also *Ashleṣā*'s Graha ruler Mercury. It is an uncomfortable place. *Ashleṣā* is a place where knowledge comes from inner insight. Mars prefers logic and reason. *Rāhu* and *Ketu* have snake energy so Mars' association with them can be difficult. On the other hand, they can instigate Mars energy to flow through the subtle channels. This association can mean the experiences of rising *Kuṇḍalinī* arise at some stage in our life.

ॐ मेधाविने नमः

om medhāvīne namah

104. Highly learned and intelligent.

He can learn perfectly, just by listening to the teacher. *Medhāvin* can indicate a state of intoxication with the bliss of pure knowledge. As someone progresses in Yoga, there comes a stage where they are inebriated with bliss.

ॐ मितभाषणाय नमः

om mitabhāṣaṇāya namaḥ

105. Having measured (*Mita*) speech (*Bhāṣaṇa*). Not speaking much.

It also means that when he achieves his goal, he says little, there is no boasting. That is why it is said that 'one who knows does not say and one who says does not know' (Lao Tzu).

ॐ सुखप्रदाय नमः

om sukhapradāya namaḥ

106. Giving (*Prada*) happiness (*Sukha*).

That state of awakening gives happiness and one in that state sheds happiness all around.

ॐ सुरूपाक्षाय नमः

om surūpākṣāya namaḥ

107. Beautiful (*Surūpa*) eyed (*Akṣa*).

The true beauty is seen in the eyes. You can see into someone's soul by looking into his or her eyes.

ॐ सर्वाभिष्टाफलप्रदाय नमः

om sarvābhīṣṭāphalapradāya namaḥ

108. Giving (*Prada*) the fruit (*Phala*) of all (*Sarva*) we desire (*Abhīṣṭa*).

In his overflowing abundance of joy, he grants all the wishes of his devotees just as great kings and rulers satisfy the desires of their people.

ॐ तत् सत्

Om tat sat

THE MANTRAS OF MANGALA IN TRANSLITERATION

1. om mahīsutāya namaḥ
2. om mahābhāgāya namaḥ
3. om maṅgalāya namaḥ
4. om maṅgalapradāya namaḥ
5. om mahāvīrāya namaḥ
6. om mahāśūrāya namaḥ
7. om mahābalaparākramāya namaḥ
8. om mahāraudrāya namaḥ
9. om mahābhadrāya namaḥ
10. om mānanīyāya namaḥ
11. om dayākarāya namaḥ
12. om mānadāya namaḥ
13. om aparvaṇāya namaḥ
14. om krūrāya namaḥ
15. om tāpatrayavivarjītāya namaḥ
16. om supratīpāya namaḥ
17. om sutāmrākṣāya namaḥ
18. om subrahmanyāya namaḥ
19. om sukhapradāya namaḥ
20. om vakrastambhādigamanāya namaḥ
21. om vareṇyāya namaḥ
22. om varadāya namaḥ
23. om sukhine namaḥ
24. om vīrabhadrāya namaḥ
25. om virūpākṣāya namaḥ
26. om vidūrasthāya namaḥ
27. om vibhāvasave namaḥ
28. om nakṣatracakrasaṁcāriṇe namaḥ
29. om kṣatrapāya namaḥ
30. om kṣātravarjītāya namaḥ
31. om kṣayavṛddhivinirmuktāya namaḥ
32. om kṣamāyuktāya namaḥ
33. om vicakṣaṇāya namaḥ
34. om aksīṇaphaladāya namaḥ
35. om caturvargaphalapradāya namaḥ

36. om vītarāgāya namaḥ
37. om vītabhayāya namaḥ
38. om vijvarāya namaḥ
39. om viśvakāraṇāya namaḥ
40. om nakṣatrarāśisamcārāya namaḥ
41. om nānābhayanikṛntanāya namaḥ
42. om vandārujanabāndhavāya namaḥ
43. om vakrākuñcitamūrdhajāya namaḥ
44. om kamanīyāya namaḥ
45. om dayāsārāya namaḥ
46. om kanatkanakabhūṣaṇāya namaḥ
47. om bhayaghnāya namaḥ
48. om bhavyaphaladāya namaḥ
49. om bhaktābhayavarapradāya namaḥ
50. om śatruhanṭre namaḥ
51. om śamopetāya namaḥ
52. om śaraṇāgatapoṣaṇāya namaḥ
53. om sāhasine namaḥ
54. om sadguṇādhyakṣāya namaḥ
55. om sādhavē namaḥ
56. om samaradurjayāya namaḥ
57. om duṣṭadūrāya namaḥ
58. om śiṣṭapūjyāya namaḥ
59. om sarvakaṣṭanivārakāya namaḥ
60. om duśceṣṭāvārakāya namaḥ
61. om duḥkhabhañjanāya namaḥ
62. om durdhārāya namaḥ
63. om haraye namaḥ
64. om duḥsvapnahantre namaḥ
65. om durdharsāya namaḥ
66. om duṣṭagarvavimocanāya namaḥ
67. om bharadvājakulodbhūtāya namaḥ
68. om bhūsutāya namaḥ
69. om bhavyabhūṣaṇāya namaḥ
70. om raktāmbarāya namaḥ
71. om raktavapuṣe namaḥ
72. om bhaktapālanatparāya namaḥ
73. om caturbhujāya namaḥ

74. om gadādhāriṇe namaḥ
75. om meśavāhāya namaḥ
76. om mitāśanāya namaḥ
77. om śaktiśūladharāya namaḥ
78. om śaktāya namaḥ
79. om śastravidyāviśāradāya namaḥ
80. om tārkikāya namaḥ
81. om tāmasādhārāya namaḥ
82. om tapasvine namaḥ
83. om tāmralocanāya namaḥ
84. om taptakāñcanasamkāśāya namaḥ
85. om raktakiñjilkasannibhāya namaḥ
86. om gotrā'dhīdevāya namaḥ
87. om gomadhyacarāya namaḥ
88. om guṇavibhūṣaṇāya namaḥ
89. om aṣṭre namaḥ
90. om aṅgārakāya namaḥ
91. om avantīdeśādhīśāya namaḥ
92. om janārdanāya namaḥ
93. om sūryayāmyapradeśasthāya namaḥ
94. om yune namaḥ
95. om yāmyaharinmukhāya namaḥ
96. om trikoṇamāṇḍalagatāya namaḥ
97. om tridaśādhipasannutāya namaḥ
98. om śucaye namaḥ
99. om śucikarāya namaḥ
100. om śūrāya namaḥ
101. om śucivaśyāya namaḥ
102. om śubhāvahāya namaḥ
103. om meśavṛścikarāśīśāya namaḥ
104. om medhāvīne namaḥ
105. om mitabhāṣaṇāya namaḥ
106. om sukhapradāya namaḥ
107. om surūpākṣāya namaḥ
108. om sarvābhīṣṭaphalapradāya namaḥ

SOURCES AND ACKNOWLEDGEMENTS

While these lists are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. Where I felt that both versions of a name had merit, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukambika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pundits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

Two great artists have kindly allowed me to showcase their beautiful work. Pieter Weltevrede, acclaimed Dutch master painter, did all the colour work. The drawings were done by the highly talented Jane Adams. Find out more about them in the Section 'The Artists'.

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Andrew Foss has a PhD in Computing Science from the University of Alberta and is also an Oxford University Physics graduate with publications in *Nature* and other leading scientific journals. He is the author of the book *High-Dimensional Data Mining*. He enjoys a deep love of music, art and poetry and has more than 30 years experience studying and teaching the Vedic wisdom around the world. He is the Founding President of the British Association of Vedic Astrology, Editor of the BAVA Journal *Gochara* and is a Certified Jaimini Scholar and Jyotish Pandit, the highest professional certifications in Vedic Astrology involving nine years of continuous study. He has developed the unique, easy and powerful software **Shri Jyoti Star** that has become the first choice amongst the leading Vedic Astrologers around the world. Andrew is married and lives with his family in Virginia, USA.

SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Vedic Astrology in the printed version of this book, which will also have the mantras of all nine planets. Please visit YogaOfThePlanets.com for more information.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. Therefore, both these re-markable and interesting secrets were given to me and I am sharing them with you.

Notes

The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment.

Mahābhārata, Drona Parva, 191v56.

Mahābhārata, Sabha Parva, Chapter 31.